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RELIGIOUS ORDERS OF WOMEN OF THE UNITED STATES

In a brief history of the Religious Orders of Women of the United States, it would seem specially important that two separate periods be taken into consideration: the first embraces the years included in the administration of Archbishop Carroll and the two decades and a half following it, down to 1840; the second includes the four score of years lying between that time and the present. In the former, most of the strictly American foundations were made; in the latter, European communities or those developed out of the earlier American orders¹ began their work in the country.

When the Right Rev. John Carroll became Bishop of Baltimore, in 1789, his diocese was co-terminous with the whole United States of that day, with about thirty priests and, probably, forty thousand Catholics. There were no women religious.

The whole United States then meant the country between the Atlantic Ocean and the Mississippi River and from Canada and the Great Lakes to the northern boundary of Florida westward to the Mississippi. It embraced Maine, Vermont, the Thirteen Original Colonies, the North-Western, South-Western and Mississippi Territories. The North-Western Territory contained Ohio, Indiana, Illinois, Michigan, Wisconsin, and part of Minnesota; the South-Western Territory included Kentucky and Tennessee; and the Mississippi Territory embraced Alabama and the State of Mississippi—in all, twenty-five of our present forty-eight states.

In 1790, the year of his consecration, Bishop Carroll gave permission to four Carmelite Nuns from Antwerp to found a convent at Port Tobacco, Maryland. Anxious for them to open an academy for girls, the Bishop obtained the privilege from Rome for them to dispense with the cloister, but the Sisters preferred to adhere to their rule and to spend their lives in prayer and penance.

¹ Paper read at the first annual meeting of the American Catholic Historical Association.

Two years later (1792) three nuns of the Order of Poor Clares arrived from France and went to Frederick, Maryland, but finally they settled in Georgetown and opened an academy there. The school did not prosper and on the death of the superior in 1804, the Sisters returned to Europe. Disappointed in the hope of establishing schools through European help, the Bishop and his clergy turned their attention to founding communities at home. Father Leonard Neale, while pastor in Philadelphia, saw in Miss Alice Lalor, who was under his spiritual direction, a means for carrying out his plans, since she had desired to enter religious life even before she left Ireland in 1795. The yellow fever scourge of 1798 closed the school which she and her companions had opened, the youngest of the band having died of the plague. In 1799, when Father Neale was appointed president of Georgetown College, he invited Miss Lalor and her companions to come to Georgetown. They accepted the invitation and resided with the Poor Clares until they secured their own building. They then opened the first free school in the District of Columbia (January 24, 1799). The public free schools of that locality were opened in 1805. When the Poor Clares were ready to return to France in 1804, Father Neale bought their property for Miss Lalor and her companions who were called the "Pious Ladies," but who were not organized into a religious community. In 1802, Mrs. Sharpe, their best teacher, died, and the school declined until there were only twelve pupils. Up to 1810, only four prospective postulants had come to them, and efforts to obtain religious from Europe to train them had failed. Their own wish was to be members of the Visitation Order. Consequently, Bishop Neale, in 1812, established a novitiate for this purpose, and when he succeeded Archbishop Carroll as Ordinary of Baltimore, in 1815, he obtained permission to erect the convent into a Monastery of the Visitation Order (1816). The present Georgetown Academy occupies the site of the original foundation. No convent was founded from this house until 1837, but monasteries are now established in all parts of the country.

During the decade of years preceding the establishment of the Visitation community, another society had come into existence and had made establishments at Emmitsburg and

Philadelphia and was then on the eve of sending a colony of Sisters to New York. The conversion of Mrs. Seton in 1805 had been a subject of unusual interest to Archbishop Carroll and to other clergymen, because of her place in the social world, and because of her trials after embracing the faith. She had been introduced to the clergy by a prominent personage, Mr. Philip Filicchi, former consul-general of the United States at Leghorn. It was at the house of his brother Antonio, in Italy, that Mrs. Seton's faith in the truths of Catholic doctrine was awakened, and both brothers desired for her the fullest illumination in matters of faith. To this end she was introduced by them, either personally, or through correspondence, to Archbishop Carroll, Fathers Cheverus and Matignon of Boston, and to the clergy of New York. In 1806, Father DuBourg, while in New York, met Mrs. Seton, we might say accidentally, if we did not know God's mysterious ways in carrying out His plans. He conversed with her, learned of her desire to enter a religious community, of her thoughts of going to Canada, or even to Europe for that purpose, since there were no religious houses in the United States. He persuaded her to go to Baltimore and open a school on the grounds of the Sulpician Seminary of which he was president. Encouraged by this prospect, Mrs. Seton and her three daughters sailed from New York on June 9, 1808, and reached Baltimore on Wednesday night, June 15. The next morning, the feast of Corpus Christi, she attended the dedication services of St. Mary's Seminary Chapel. In September, she opened a boarding school for young ladies, admitting only the children of Catholic parents. Cecilia O'Conway, "Philadelphia's First Nun," joined her on December 7, although she had made preparations to enter a convent in Spain. Mr. Cooper, a recent convert, and a student of St. Mary's Seminary, was possessed of property which Mrs. Seton hoped might be available for her work. She approached Father DuBourg, informing him of her desire to care for poor children and her prayers that Mr. Cooper might give his money for that purpose. Immediately after this interview, Mr. Cooper presented himself saying he wished to use his means for charitable purposes and wondered if Mrs. Seton would undertake the work. Struck at the coincidence, Father DuBourg advised a delay of one

month, but at its expiration found both unchanged in their desires. He then informed Archbishop Carroll, who regarded the circumstance as providential for the American Church and gave his approval and blessing. Other postulants from Philadelphia, New York, and Baltimore entered the community, and on June 1, 1909, the Sisters adopted the black habit, cape and cap. They appeared in their religious garb for the first time at the solemn services in St. Mary's Chapel on Corpus Christi, 1809, one year after Mother Seton's arrival in Baltimore. During the previous year, she had consecrated herself to God by the three vows of religion, and she now placed her community under the protection of St. Joseph, by adopting the name SISTERS OF CHARITY OF ST. JOSEPH. Father DuBourg was constituted their ecclesiastical superior and drew up a rule of observance until a permanent constitution should be accepted. In accordance with Mr. Cooper's wish, property was purchased at Emmitsburg. While the house there was being made ready for the community, Mother Seton and a few others lived in Father Duhamel's log house, near the college. On July 30, they moved into the "Stone House," the cradle of Mother Seton's community, and the rest of the Sisters from Baltimore arrived the following day. The Sisters numbered ten, to whom Father DuBourg gave a spiritual retreat, beginning on August 10. Father Dubois, president of Mt. St. Mary's, was their chaplain and director. Class work began with two boarders from Baltimore, and Mother Seton's three daughters, and with day pupils from the village. Charity to the sick was exercised almost immediately by attending patients stricken by the fever which had broken out in the neighborhood of Emmitsburg. In the midst of privations and sufferings, the Sisters of Charity, the pioneer and typical American community, grew in numbers, strength and fervor, and their schools increased. By June there were forty pupils, thirty being boarders at St. Joseph's Valley. Mother Seton superintended the classes and established what is now called a "practice" or "model" school. The rules and constitutions of St. Vincent de Paul, modified to meet the conditions in America, were confirmed by Archbishop Carroll on January 17, 1812, and an election of officers took place immediately. Mother Seton was elected Mother Superior, and the community assumes the name of DAUGHTERS OF CHARITY. A retreat followed and the Sisters were given

another year to test their vocation. In September, 1812, Reverend Simon Gabriel Bruté became chaplain and confessor. On the 19th of July, 1813, eighteen members were admitted to the vows of poverty, chastity and obedience. In August, Sister Catherine Mullen was appointed mistress of novices over ten members. The Sisters opened their first mission at St. Joseph Asylum, Philadelphia, on October 6, 1814. Before Mother Seton's death in 1821 (January 4), the community, then fifty in number, was directing schools and asylums in Philadelphia, schools and asylums in New York and Baltimore, was superintending domestic affairs at Mt. St. Mary's College, Emmitsburg, and was conducting a boarding academy and a pay and free day school at the Motherhouse. The children of the free school received free each day their dinner as well as their education. The society was chartered by the legislature of Maryland in January, 1817. Towards the middle of the century when the movement was made by the ecclesiastical superior to affiliate the Order with the French Sisters of Charity, it numbered about four hundred members and had institutions from the New England States to the Gulf of Mexico and from the Atlantic to the Mississippi. It registered twenty academies, forty-six parochial schools, twenty-nine asylums, more than a dozen hospitals, and a retreat for the insane. The affiliation project brought about in 1846 a separation of the New York Sisters from Emmitsburg. Under Archbishop Hughes, they became independent, retaining Mother Seton's rules and costume. They number now about eighteen hundred members and conduct a college, academies, parochial schools, asylums, and hospitals throughout the Archdiocese of New York.

The Cincinnati Sisters in 1852 when the cornette and French rule were introduced into the United States remained Mother Seton's Daughters. They opened their novitiate with Archbishop Purcell as ecclesiastical superior and now, a community of one thousand Sisters, they have establishments in nine dioceses from Ohio to New Mexico. They conduct a college, five academies, twenty-five high, and seventy parochial schools, a boarding school for deaf-mutes, a day-school for colored children, an infant asylum, a day nursery, an Italian mission, two orphanages, five training-schools for nurses, a free clinic and dispensary, and eight hospitals and sanitariums.

From the New York community, the Halifax province was formed in 1849. Through the agency of New York and Cincinnati the Convent Station, (New Jersey) Community was established in 1859 and from the Cincinnati Motherhouse in 1870, the Greensburg, (Pennsylvania) branch was established. All three are large flourishing religious bodies carrying on the same works as those from whom they originated. The Convent Station Sisters opened the first Catholic College for Women in the United States, St. Elizabeth's, founded in 1899.

The SISTERS OF CHARITY OF NAZARETH, Kentucky, were founded indirectly from Emmitsburg by Father David, ecclesiastical superior of Mother Seton's community when he accepted the invitation of Bishop Flaget to go to Kentucky. He took with him the rules of the Maryland Sisterhood and intended the foundation he made in 1812 to be a novitiate for the eastern Motherhouse, but Father Dubois advised him to keep it independent. Mother Catherine Spalding, superior for twenty-four years coöperated with Father David, and the growth and success of the organization are in a great measure due to her clear-sighted and firm but kind government. A school was opened on September 14, 1814, near the Church of St. Thomas at Bardstown. In 1822, the Nazareth Academy and Motherhouse were permanently established about two miles and a half from Bardstown. The community then numbered thirty-eight and there were twenty-five boarding pupils. Schools were opened not only in Kentucky but also in Indiana and Tennessee and later in Ohio, Maryland, Massachusetts and elsewhere.

The LEAVENWORTH SISTERS OF CHARITY were founded from Nazareth in 1859. Another branch of Mother Seton's Daughters is Bishop England's community, the Sisters of Our Lady of Mercy, established in 1830, so that now at the centennial of Mother Seton's death (January 4, 1921) she has in the United States about eight thousand followers who "call her blessed" and endeavor to walk in her footsteps.

In the same year that Father David established the Sisters of Nazareth (1812), but a few months earlier, Father Nerinckx gave to the Church a new order THE FRIENDS OF MARY AT THE FOOT OF THE CROSS, or, as they are generally known, THE SISTERS OF LORETTO. Miss Mary Rhodes, of Maryland,

had started a small school at Hardin's Creek in Marion County, and this gave Fathers Badin and Nerinckx an opportunity of realizing their plans for Catholic education in Kentucky. Miss Rhodes, who cherished the idea of religious life, was joined by several others, a small tract of land was purchased, and the pioneer convent school west of the Alleghany Mountains was opened. The first novices received their religious habit on April 25, 1812, and the community was approved by the Sovereign Pontiff on April 1, 1816. Although located in Kentucky and having its principal houses there, it spread to Arkansas, Missouri, Kansas, Colorado, New Mexico, Texas, and Arizona and today it has colleges, academies and parochial schools in many cities, and several schools for Indians in New Mexico. The membership of the community is about eight hundred. Bishop DuBourg, who had exercised so great influence in founding the educational establishments of Mother Seton, showed equal zeal when Providence led his footsteps to the southern part of the country. The French possessions, ceded to the United States by Napoleon Bonaparte with the idea of creating for England a rival equal to herself, became the extensive diocese of Bishop DuBourg in 1815. URSULINE SISTERS had come there from France in 1727 and had opened a boarding and day school, as well as an orphan asylum and hospital. The mother country paid their travelling expenses and a salary until the institutions were self-supporting. The Spanish government, when it took possession of that part of the country, was also solicitous for education, but from a Spanish standpoint, and the Nuns suffered a little on account of their French tendencies. They prospered, however, and received Spanish postulants, and they became reconciled to the new order though somewhat fearful of the results of the French Revolution, so that when Louisiana was given back to France by the Spaniards, the Superior and fifteen of the Sisters went to Havana and established themselves there. The nine remaining Sisters, anxious about their fate, had written to President Jefferson at Washington, and were assured of protection by the government of the United States. They have continued their work in New Orleans to the present day, but did not attempt any new settlements for half a century later. The lack of educational opportunities in the

extensive territory under his charge was uppermost in the mind of Bishop DuBourg when he visited Mother Barat at the Convent of the Sacred Heart in Paris, on January 14, 1817, and learned with joy of the desire of Madame Duchesne to give her life to the missions in America. With a little band of Sisters she took voyage for the United States on March 21, and landed in New Orleans on May 29, 1818, sailing up the Mississippi to St. Louis and finally reaching St. Charles, where she made the Society's first foundation in America. In time the community spread to the south, east and west and now has many schools and academies.

Father Wilson, a Dominican, superior of St. Thomas College, Kentucky, saw the lack of facilities for educating the girls of his parish, and organized into a religious community several young women desirous of devoting themselves to the training of the young. They became the pioneer DOMINICAN SISTERHOOD of the United States (1822). The following year they opened a school with fifteen pupils. In 1830, this Motherhouse sent a colony to Somerset, Ohio, and later to other parts of Kentucky, to Tennessee, Texas and California, and they helped found St. Clara at Sinsinawa Mound, Wisconsin, in 1848. From these various centers, branches have been established in all the eastern states.

The OBLATE SISTERS OF PROVIDENCE, colored, were instituted by M. Joubert, a Sulpician, in 1825, at Baltimore for work among the negroes. Their order was approved by the Holy See on October 2, 1831, and the Sisters now have boarding schools, orphanages, and day schools in Baltimore and Washington, in Kansas, Missouri, and the West Indies.

The Reverend Terence J. Donaghue, pastor of St. Michael's parish, Philadelphia, when he finished his church in 1833, began at once to organize a school, and this he did with the aid of several young women whom he had brought from Ireland. They became his first teachers and finally on November 1, 1833, the founders of the SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY. Ten years later, the Sisters and Father Donaghue were invited to help Bishop Loras establish the Church in the west. Five of the Sisters left Philadelphia on June 5, 1843, but the pressing needs of the Dubuque diocese

induced Father Donaghue to take the whole community westward. In 1858, the Motherhouse was transferred from the original site to Mt. Carmel on a bluff overlooking the Mississippi River and from it schools and academies have been established throughout the middle and far west, especially in Chicago. From 1809 to 1840, the communities which took root in the country and grew very strong were of American origin; but from this time forward, owing to increased population, help was sought from Europe, or, on account of troubles abroad, Europeans sought an asylum of safety in America. Many of the Bishops, when they saw the tide of immigration coming to our shores, went in person to plead for missionary and educational help, as well as material aid. For the last they applied successfully to the Society for the Propagation of the Faith and to the Leopoldine Association. Bishop Rosati, with all these purposes in mind, visited France in 1834 and while there secured the SISTERS OF ST. JOSEPH for his diocese of St. Louis. The Sisters, six in number, left Havre on January 17, 1836, and reached St. Louis by way of New Orleans on March 25. They began their work at Cahokia, but very soon after opened a convent at Carondolet and this became their Motherhouse. From this first establishment the Sisters of St. Joseph in Erie, Philadelphia, Buffalo, Wheeling, Troy, St. Paul, and Brooklyn have had their origin, and from Brooklyn branches have been founded in Vermont, Pennsylvania, and Massachusetts.

Bishop de la Hailandière, of Vincennes, brought the Sisters of Providence from France to Indiana in 1840. Six Sisters reached New York in October and took the long stage journey over the Alleghanies travelled in the early twenties and thirties by Mother Seton's daughters on their journeys to St. Louis, Cincinnati, New Orleans, Mobile, and in 1838, to Vincennes. In 1843 St. Mary's of the Woods, the American foundation of the SISTERS OF PROVIDENCE became independent of the Order in France, on account of the disadvantage of distance. The Sisters, like their predecessors in Indiana, endured sufferings of various kinds, but Mother Theodore Guérin, a woman of heroic character overcame all obstacles and at her death, in 1856, left fourteen houses in Indiana. In succeeding years, according to the growth of the community, parish schools and

academies were opened in other states. They number about fourteen hundred Sisters. The same year which brought the Sisters of Providence to Indiana saw the arrival of the SISTERS OF NOTRE DAME OF NAMUR in Ohio. Bishop Purcell, who had been expecting Bishop Bruté's niece and other LADIES OF THE SACRED HEART, received word through the Reverend Hercules Brassac that Mother Barat could not fulfill her promise, but that he had secured a colony of eight Sisters of Notre Dame for the diocese of Cincinnati. General Lytle had given property in Brown County for educational purposes and Bishop Purcell wished the Sisters to open an academy there. When they arrived, in October, 1840, and found their new home would be in the country where no poor school could be attached to the pay school, they declined the offer. After a few weeks they secured a home in Cincinnati and opened the Sixth Street Academy on January 18, 1841. In later years, they made other foundations in Ohio, Philadelphia, Massachusetts and California and have Trinity College in Washington, the second Catholic College for women in the United States. The SISTERS OF NOTRE DAME OF CLEVELAND are likewise a province of Namur. The eight Sisters received into Cleveland by Bishop Gilmour were the first exiles, victims of the Kulturkampf of 1871. They reached Ohio in 1874, and later were invited by Bishop Toebbe of Covington and others, until in 1877, two hundred of the community were teaching in the United States. They have Bohemian, Slovak and Hungarian schools in addition to their German and English institutions.

The SISTERS OF THE HOLY CROSS were sent to this country by their founder, Abbé Moreau, when Father Sorin asked his aid for the missions in Indiana. Four Sisters left their Motherhouse in France on June 6, 1846, and established their first house at Bertrand in Michigan, just outside of Indiana, because Bishop de la Hailandière objected to their settling in Indiana. He had invited the Sisters of Providence and thought there would not be sufficient work for the two communities. Bishop Lefèvre of Detroit was pleased to have the Sisters until Bishop de la Hailandière expressed his dissatisfaction and then he retracted the permission given. Father Sorin went to consult him personally and fortunately found with him a visiting

prelate, Bishop Purcell of Cincinnati, who, when the question was presented, convinced Bishop Lefèvre that the Sisters would be of inestimable advantage and he accordingly withdrew his prohibition and gave the foundation his approval. In September, 1844, the first novices were invested in the habit of the order and in 1845 the Society for the Propagation of the Faith granted the Sisters 5,000 francs and the inhabitants of Bertrand gave them seventy-seven acres of land, on which to erect a new building. In 1846, Father Sorin brought from France a number of French Sisters and postulants to help the American mission. In 1855 the institution was moved from Bertrand to its present location, a mile west of Notre Dame. In 1867, the community was recognized by Rome as independent of the order in France. It conducts colleges, schools, and academies in the east, the middle and far west, has hospitals and other institutions and is a religious body of over one thousand members. The same year which brought the Sisters of the Holy Cross to America, introduced the SISTERS OF MERCY to Pittsburgh. When in Ireland, Bishop O'Connor invited them to his episcopal city, which they reached on December 21, 1843. The Sisters of Charity from Emmitsburg who had been there since 1835 went to missions awaiting them in Cincinnati and other parts of Ohio. The Sisters of Mercy built their Motherhouse at Beatty and still conduct an academy there. In 1846, a colony was sent to Chicago and later other houses were opened in Pennsylvania and the New England States. They, also, made independent foundations in other cities. A colony came directly from England to New York in 1846 and several from Ireland: to Arkansas in 1850, to California in 1854, to Cincinnati in 1858 and to Philadelphia in 1860. They number over four thousand in all their various branches.

The SISTERS OF THE GOOD SHEPHERD made their first American foundation in Louisville, Kentucky, in 1844. This house belongs to their largest and most efficient province, that of Carthage, a suburb of Cincinnati, founded in 1857. Other provincial houses in New York City, St. Louis, St. Paul and Philadelphia are extending the great and wonderful work of the Sisters throughout the whole country.

The SISTERS OF THE MOST PRECIOUS BLOOD whose Motherhouse and novitiate are at Maria Stein, Mercer County, Ohio, reached the United States in 1844. Six sisters were brought from Switzerland by Reverend Francis S. Brunner, Provincial of the Precious Blood Fathers. They teach in the public schools of Mercer County, and have schools and other establishments in Ohio, Indiana, Illinois, Missouri and Arizona.

The SISTERS-SERVANTS OF THE IMMACULATE HEART OF MARY are an American foundation. In 1845 two Sisters of Providence from Baltimore and several young ladies engaged in teaching with the approval of Bishop Lefèvre, placed themselves under the spiritual guidance of Father Gilet at Monroe, Michigan, with the intention of becoming religious. The rules given them by Father Gilet were followed until 1857, when Father Joos wrote their constitution and revised the rule previously adopted. Independent foundations were made from this Motherhouse in Philadelphia in 1859, in Scranton, in 1871. All three have become important centers and conduct a large number of the schools and academies of the several dioceses in which they reside. The Redemptorist Fathers who were working zealously among the German immigrants to the United States in the early decades of the nineteenth century had the honor of bringing to the wilds of Pennsylvania the first six SCHOOL SISTERS OF NOTRE DAME in 1847. One of the number, Mother Caroline, in 1850, obtained from the Motherhouse in Bavaria a modification of the rule of enclosure and later, at the invitation of Bishop Henni, established the Motherhouse in Milwaukee. By 1876, her community was so large that she divided the administration, making Baltimore head of an eastern province and St. Louis head of the southern. The SISTERS OF ST. FRANCIS OF THE PERPETUAL ADORATION came also from Bavaria, in 1849, but they were unable to carry out their rule of perpetual adoration until 1877 when their Motherhouse at LaCrosse was finished and a blessing given to the Sisters and their work by their life-long friend Bishop Heiss. In 1851, the fourth order to enter Indiana, that of the SISTERS OF ST. FRANCIS, was established at Oldenburg. Two Sisters came from Vienna, but only one remained. In 1852, she had

her convent canonically established and opened an academy. The community increased rapidly and has charge of schools in the Archdioceses of Cincinnati and St. Louis and in the Diocese of Indianapolis.

The SISTERS OF THE THIRD ORDER OF ST. FRANCIS were founded by Bishop Neumann of Philadelphia in 1855. The Syracuse, Buffalo, and Pittsburgh houses are branches of this. In 1896, the Motherhouse was transferred from Philadelphia to Glen Riddle. An independent foundation was made at Tiffin, Ohio, in 1869.

Mrs. Sarah Peter of Cincinnati, who, with Archbishop Purcell, had introduced so many religious from European countries, obtained six SISTERS OF THE POOR OF ST. FRANCIS from Germany in 1858, and established them in Cincinnati, where they opened St. Mary's Hospital. In 1860, St. Elizabeth Hospital in Covington was begun and in 1861, they placed three Clarisses or Recluses in the residence of Mrs. Peter who used thereafter until her death, in 1877, a small suite of rooms in the same house.

The SISTERS OF ST. FRANCIS of Clinton, Iowa, began their work in Kentucky, but after years and many vicissitudes, reached Clinton in 1893 and opened an academy and novitiate.

The URSULINE SISTERS from New Orleans opened an Academy in Texas in 1847. In the very early days of New York and Massachusetts nuns of this order had opened schools which proved unsuccessful, but in 1845 Bishop Purcell of Cincinnati gave to eleven nuns who came from France with Father Macheboeuf a piece of property since become an historic center of the order. St. Martin's, Brown County, Ohio, sent out several foundations and the convent established in Cleveland in 1850, had many branches. The BENEDICTINE NUNS appeared for the first time in the United States in 1852, when Abbot Wimmer established nuns from Germany at St. Mary's, Pennsylvania. The largest convent of the Benedictines is at St. Joseph, Minnesota, but there are foundations in Newark, New Jersey, Duluth, Covington, Ky., Clyde, Mo., and Bristow, Va., where the Sisters occupy themselves with educational works. The WHITE BENEDICTINES, established in 1874 by Bishop Fitzgerald, teach parochial schools and conduct hospitals.

Like the Benedictines, the **DAUGHTERS OF CHARITY OF ST. VINCENT DE PAUL**, made their first appearance in the United States in 1852. Their ecclesiastical superior, Father Deluol, and Mother Etienne, brought about this change for Mother Seton's Daughters and henceforth St. Joseph Motherhouse at Emitsburg became allied to the French Order. Many of the schools belonging to the American Sisters passed to other communities, the French rule adopted advocating hospitals and orphanages especially. The cornette Sisters number about two thousand in their two provinces of the United States.

The **SISTERS OF CHARITY OF THE INCARNATE WORD** made their first American foundation in Brownsville, Texas, in 1853, but have since spread to other parts of Texas and to Mexico.

The **SISTERS OF THE PRESENTATION** from Ireland, having for their object the education of youth and the instruction of the poor, made an establishment in San Francisco in 1854. An English Order, the **SISTERS OF THE HOLY CHILD JESUS**, founded by Mrs. Connelly of Philadelphia, was established in the United States in 1862, through the instrumentality of a descendant of Charles Carroll of Carrollton. The first Sisters, seven in number, crossed the ocean with Bishop Wood who tried to dissuade them from going to Towanda, their destination. Having made an unsuccessful attempt to settle there, they returned to Philadelphia and have an academy and their Motherhouse at Sharon Hill. They have schools in New York City, Chicago, Boston, and Cheyenne.

The year 1861 marks the advent of the **LITTLE SISTERS OF THE POOR**, now found in almost every diocese of the United States. They came from Europe through the advice of Mrs. Peter of Cincinnati and made their first American foundation in Brooklyn. In the same year, 1868, the **POOR HAND-MAIDS OF JESUS CHRIST** took up their labors in the United States, encouraged by Bishop Luers of Fort Wayne. At the time of the Kulturkampf in Germany the community, numbering three thousand, lost many of its parochial schools, but the increasing demands in America opened fields for their work in the St. Louis, Chicago, and St. Paul Archdioceses and in the Dioceses of Fort Wayne, Belleville and Alton.

The CONGREGATION OF CHRISTIAN CHARITY was established in the Diocese of Scranton in 1873, because of the "May Laws" in Germany which forced so many religious from their convents and monasteries. This Congregation has three provinces: in Germany, North America, and South America.

The POOR CLARES who came to this country at the close of the eighteenth century and returned to Europe in the dawn of the nineteenth, seem to have made no further effort to establish themselves here until 1875, when Pope Pius IX bade two daughters of a noble Italian family, who had joined the Poor Clares, to come to the United States. They arrived in New York on October 11, 1875, and went to Cleveland where they spent several months until other Poor Clares arrived from Germany and became members of the monastery. The Italian Sisters accepted the generous offer of Mr. and Mrs. John H. Creighton to establish their monastery in Omaha. From it the convents in New Orleans and Evansville were founded and from Evansville a house in Boston. Chicago has a branch from the Cleveland convent. The life of the Poor Clares is contemplative, spent in reparation for the sins of the world and in intercession for the needs of Holy Church.

Through the influence of Mrs. S. Ward of New York, the SISTERS OF NOTRE DAME DE BON SECOURS came to America in 1882, and made their home in Lexington Avenue, New York City. Their special work is to nurse the sick in their own homes.

The Sisters who conduct the Home for the Blind in Jersey City are the SISTERS OF ST. JOSEPH OF PEACE, from Nottingham, England. They settled at Englewood, New Jersey, in 1883. They have schools and orphanages.

Among the more recent foundations in the United States, and showing the need of the times, are the MISSION HELPERS OF THE SACRED HEART and SISTERS OF THE BLESSED SACRAMENT for Indians and colored people. The Mission Helpers originated in Baltimore in 1890 under the direction of the Josephite Fathers. Their work is teaching catechism, visiting the poor in their homes, keeping industrial schools for poor girls, schools for deaf-mutes, day nurseries, and preparing the dying for the last sacraments.

THE SISTERS OF THE BLESSED SACRAMENT, founded in 1891 by Miss Drexel of Philadelphia, have their Motherhouse at Cornwells, Pennsylvania. The object of the institute is to bring souls to our Lord in the Blessed Eucharist. The Sisters may attend the sick in their homes or in hospitals, may shelter destitute and deserving women, conduct homes for the aged, visit prisons and reformatories, but they pledged themselves to work exclusively for the Indian and colored races. They have prosperous schools in Santa Fé, New Mexico; Rock Castle, Virginia; Nashville, Tennessee; Cincinnati, Ohio; St. Michael's, Arizona, and recent foundations in New York City, Philadelphia, Columbus, Ohio, and Chicago.

THE SERVANTS OF RELIEF FOR INCURABLE CANCER are a distinctively American Society, founded by Rose Hawthorne Lathrop in 1898. Previous to this date, Mrs. Lathrop had given means and services to cancer patients and had drawn others to the care of the afflicted, so that when she and her companions were received into the Dominican Order, they numbered twenty. Mrs. Lathrop was appointed superior with the name Mother Alphonsa. The work has grown and several new houses have been opened.

Contemporaneous with Mother Alphonsa's community was an Anglican society, now the SOCIETY OF THE ATONEMENT (Graymoor). All the members entered the Church on October 30, 1909. In 1910, the first house of the PASSIONIST NUNS was opened in America at Camick, Pennsylvania.

Within the last thirty years, several foundations have been made to care for the children of the Lithuanians, Poles, and other nations. Societies have been formed too, devoted to spiritual exercises, chiefly, such as the Society of the Helpers of the Holy Souls, that of our Lady of Retreat in the Cenacle, and many others. At the present time there is scarcely any need of body, soul or mind for which the Church has not supplied a remedy through the more than one hundred thousand women religious of the United States.

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